

P 788 to me.

The reason for failure, then, is that I'm attempting to do away with lying without in any way finding out about the subtle quality of mind which has brought this trait into prominence. But were I instead to concentrate ~~my~~ attention to concentrate ~~my attention~~ upon ^{my} the thought trends themselves, [&] I could then track down the indwelling combination of mind-forces which has produced this tendency and, by doing so, prevent their evolvment into more punishings. Again, that I can only do by realizing the subtle ways by which they spring into movement.

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Otherwise, I can only go so far as to believe that I lie through a false sense of protection, ^{which does not protect me} without going further by asking myself how that false sense of protection ^{came} has ~~come~~ about. But as I find out more and more about my nature, I discover that it is the product of a false way of thinking which can only be corrected by ^{my} becoming a very acute observer of the mind itself in which lies the explanation of why and how it does what it does.

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On the other hand, if I begin with the suppression of ^{any} ~~any~~ undesirable quality, I can never truly correct it for in proportion to the intensity of this method of imprisonment, I destroy the possibility of fundamental correction and with it my full release from its sway. Whereas if I am watchful as to the thoughts, anxieties, and consequences ^{as well as} of a quality ^{as} as lying, I will not only be able to correct every sort of premeditated but unconscious lying which, whether I admit to it or not, has its reactions upon me. For the first and foremost step to be taken in the betterment of our conduct through removing every distortion of mind is to gain true and accurate knowledge of behavior through mind ^{and} ~~and~~ mind through behavior, and both through ^{a more} ~~more~~ alert consciousness.

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